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DÖRFLER, PETER. *Die Anfänge der Heiligenverehrung nach den römischen Inschriften und Bildwerken*. (Veröffentlichungen aus dem kirchenhistorischen Seminar München, IV. Reihe, No. 2.) München: Verlag der J. J. Leutnerschen Buchhandlung (E. Stahl), 1913. 209 pages.

The conclusions of Dr. Dörfler's careful study point in general to a later dating of the origins of martyr-worship than is usually the case. In this connection he claims that certain of De Rossi's and Wilpert's conclusions must be revised. For Rome, his conclusion is that before the middle of the third century no worship of the martyrs had become associated with their graves. This conclusion, derived from a study of all the monumental evidence, is held to be corroborated by that of the liturgy and the Acts of the Martyrs. He maintains that it was not till toward the end of the third century that in inscriptions the title of *martyr* was occasionally added. With regard to cult words, Dr. Dörfler emphasizes *dominus* or *κύριος* as being the first applied in a cult sense to the martyrs. The earliest inscriptional example of its use he dates from the end of the third century or the beginning of the fourth century. The term *sanctus* appearing later, passes, like *dominus*, from an expression with a courtly connotation to one with a solemn, religious sense, and then into one with a technical cult sense. When first used it was placed before *martyr*; later it supplants *martyr*, which is removed to back of the name: *Sancto Vitali martyri*. It was not until sometime in the course of the fifth century that *sanctus* won the victory as a technical term for the dead who had become objects of a cult.

As to the basis of saint-worship, this Dr. Dörfler finds in the belief, universally held in the Roman Empire, that continuity of life between members of a social group is not broken by death. Particularly is the custom of praying for one another to be kept up, but with this difference: the prayers of the dead, particularly the innocent or pious dead, are deemed more effective because of their nearness to Christ and God. Quite logically the Christians placed an extraordinary confidence in the intercessions of martyrs, so that they became an object of interest, not only to their immediate family, as in the case of ordinary persons, but to the whole community. Hence it came about (1) that the martyrs were mentioned in the church service; (2) that the community kept intact by yearly feasts their social connection with them; in short, that the martyrs were taken up into the church cult. By the end of the third century the martyrs had come to be looked on as helpers in every necessity of life, here and hereafter; also the belief in the magic power of the martyr's body and relics was strongly in evidence, as well as practically all the other addenda of the saint-worship of the Middle Ages.

C. H. W.

DOCTRINAL

GURNHILL, J. *The Spiritual Philosophy, as Affording a Key to the Solution of Some of the Problems of Evolution*. London: Longmans, Green & Co., 1914. xi+167 pages. \$2.25 net.

The vague term "spiritual philosophy" is defined as an endeavor by reflection upon the order of nature and the religious experience of man to gain a satisfactory theory of the origin, destiny, and meaning of the world. This is set over against a materialistic and mechanical philosophy. Apparently the author is not an expert